

Necessity of Early Religious Training for Children--- Aim of Catholic Schools

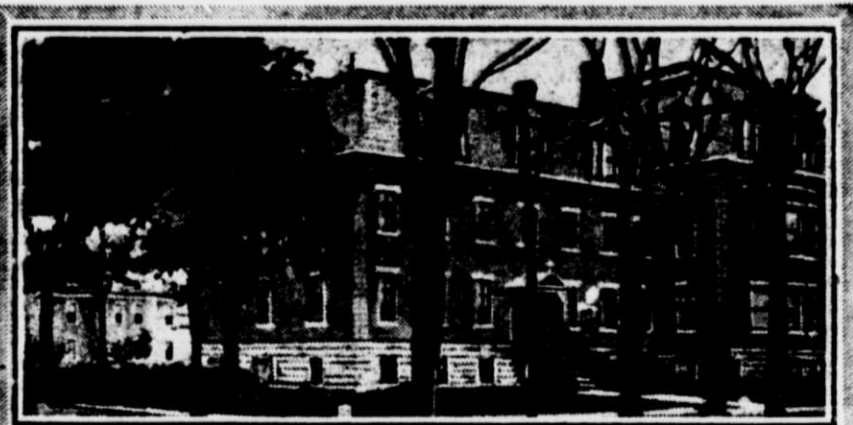
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cate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man."

Nor will it be denied that the large measure of individual liberty enjoyed by citizens of our republic calls for higher motives of conduct than any man made methods of control of human actions can furnish. Monarchies, it is said, largely rest on the honor, but republics on the virtue of their subjects. Taking this for granted, it applies more pertinently to the people of this nation than to any other living under a kindred form of government. The vastness and variety of our population, gathered from the ends of the earth within the brief span of little more than a century, of every and no form of religious belief, call loudly for the religious training of the rising generations. A note of warning of just such a need is sounded with no uncertain voice in the following words from the pen of a not unfriendly foreigner and keen observer. I feel that the quotation, though somewhat lengthy, is no unfitting epilogue to this paper:

"Sometimes, standing in the midst of a great American city, and watching the throng of eager figures streaming hither and thither, marking the sharp contrasts of poverty and wealth, an increasing mass of wretchedness and an

increasing display of luxury, knowing that before long a hundred millions of men will be living between ocean and ocean under this one government, a government which their own hands have made, and which they feel to be the work of their own hands, one is startled by the thought of what might befall this huge yet delicate fabric of laws, and commerce, and social institutions, were the foundations it has rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, anything in heaven or earth but what their senses told them of. Would the moral code stand unshaken, and with it the reverence for law, the sense of duty toward the community, and even toward the generations yet to come? Would men say: 'Let us eat and drink, for to-morrow we die'? Or would custom and sympathy, and a perception of the advantages which stable government offers to the citizens as a whole, and which orderly self-restraint offers to each one, replace supernatural sanction, and hold in check the violence of the masses and the self-indulgent impulses of the individual? History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples."—Bryce: "The American Commonwealth."



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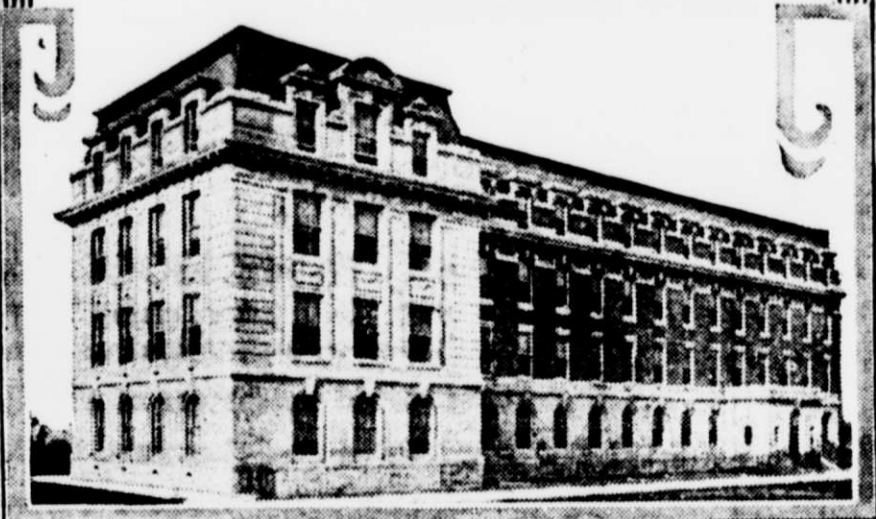
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